

STUDENT REVIEW

BRIGHAM YOUNG UNIVERSITY'S UNOFFICIAL WEEKLY MAGAZINE • OCTOBER 23, 1990

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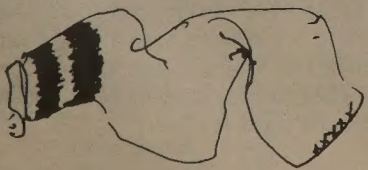


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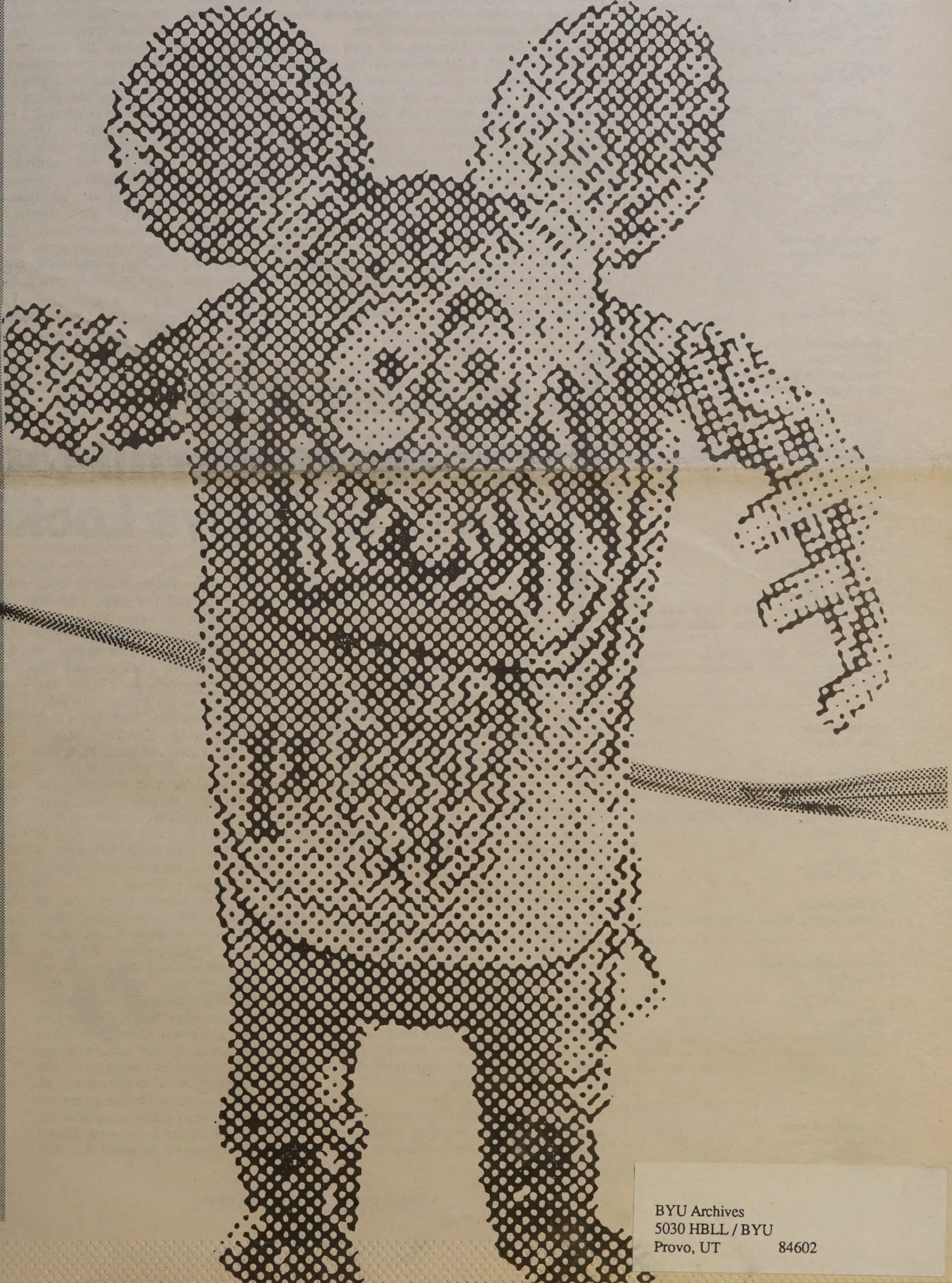
OPINION



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Karl Snow's Response to the Student Review

Editor's note: Last week we invited Karl Snow to respond to the series of Eric Schulzke's articles about Mr. Snow's financial dealings with Mike Strand. Mr. Snow's response appears here in its unedited entirety.

After three weeks of condemning headlines and slanderous articles, the Student Review has, in after-the-fact fashion journalistic integrity, extended me the "opportunity" to respond to their many charges claiming that I have a sorted past, along with unreported tax liabilities.

In short these articles are not only carelessly written, but are reckless with total disregard for any standard of good journalism. Both the articles and the headlines were intended to do me harm and were, in my opinion, written with malice of forethought. These articles are not new stories, but vendettas.

It should be noted that the author, Erick Schultzke, is a cousin of my primary opponent, John Harmer. Mr. Schultzke's father is also the attorney who conducted private investigations of my private life prior to the September election and delivered various questionable documents to the Utah media who refused to report on the same.

Desperate, Erick Schultzke has taken advantage of his position with the Student Review, and after writing the articles has sought to obtain the widest circulation possible, and assisting others in reprinting the stories to be run as advertisements in Utah's daily newspapers.

As for the conclusions reached by the Mr. Schultzke, they

are, in no way, supported by his own facts. His sources are lacking credibility, and he has failed to verify his facts or seek response from me or anyone from my staff. Had he done so, he could have reached far different conclusions.

Further, the Student Review was advised of other documentation that would present contrary information, and that an independent certified public accountant and attorney were endeavoring to verify certain information. No effort was made to examine other documentation, or to contact independent sources reviewing the matter.

Before the primary election a group of four independent attorneys conducted an in depth review of the finances of both myself and my primary opponent. Accordingly, I made available all of my tax returns, credit reports, and all other documentation as requested. I was cleared of any financial improprieties or misconduct. The report noted that I had no outstanding obligations or legal actions pending against me, no tax liabilities, and had maintained a solid credit rating.

As detractors continued their charges against me in this final election, Mr. Schultzke, and others who could not accept the defeat of their "chosen leader," decided to go on the attack once again. Accordingly, I requested a second audit to determine if there may be some tax liability as was claimed.

This second audit, conducted by a Certified Public Accountant and a Tax Attorney, has now cleared me of any tax liability,

see Snow Responds on page 11

Note from the Design Director:

Response to Merrill Teemant's "Girls in the Guys Locker Room"

IN HIS NOTE LAST WEEK ON WHETHER OR NOT there should be "Girls in the Guys Locker Room," Merrill Teemant answers the question with a resounding "No." His reasoning for barring all female reporters from male locker-rooms is essentially to keep them from violating the "privacy of men." I think that this is absolutely ludicrous. When I take showers, I don't want anyone coming in—male or female. I think that the notion that it's all right for male reporters to see male athletes showering goes back to the ancient junior high proverb "It's OK for boys to see boys." That too, is ludicrous. Why is that more OK than "girls seeing boys"? Is it because women are sexually attracted to large athletes in towels? If this is the reason, restricting women doesn't keep out any male reporters who are sexually attracted to large athletes in towels. Aside from sex, while else keep women out? I think the whole idea of male privacy—that it doesn't matter if a male, even a perfect stranger, might see you naked as long as no female does—must date back to the Victorian era when men really did have secret organs that many women knew nothing about until marriage (and possibly even after). I've got news for "men of the 90s" like Merrill—the secret's out.

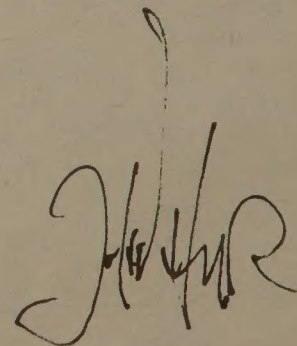
Although I renounce the notion that there is any such thing as "male privacy," there is such a thing as "pri-

vacy." What are reporters doing in these locker rooms at all? Do these athletes have anything so newsworthy to say, that it can't wait until after they've dressed? What do they ever say more than "Oh, we played a good game out there, and they played a good game, and we'll really have to get going, with play-offs coming up and blah, blah, blah, blah ..."? Media coverage of locker rooms is worthless, but as long as Americans throw their money away on professional athletics, and want to hear droppings of wisdom from their favorite players, given mostly while changing, reporters will doubtless remain in locker rooms. And as long as they do, no one should be barred on the basis of race, nationality, religion, gender, or sexual preference.

I also want to respond to the rest of Merrill's note. Merrill apparently feels sorry for Victor Kiam who had to spend a great deal of money apologizing for calling a reporter, who was sexually assaulted by his athletic team, a "bitch." Merrill feels that we, not knowing her, shouldn't rule out the possibility that she is a "bitch." Just because this is a free country and Kiam is entitled to his opinion does not mean that he should not have his companies boycotted by the women of Boston's NOW chapter. Kiam can have his own opinion and he can go around calling anybody he wants anything he wants. But NOW and others boycotting Kiam's Remington products are also entitled to their

opinion that he is a sexist moron whose products deserve to be boycotted. (Now before anyone goes attacking me for calling him names, consider first: do you know Kiam? Maybe he is a sexist moron.)

Merrill also says, "Kiam did not say that all women are bitches, he only reportedly called Olsen one. What does she have to do with the entire female population? The women in Boston's NOW must have felt insecure and felt they were being called bitches also." The logic this tangent is built on seems a little shaky. I don't think that the women of Boston's NOW chapter were insecure in any way or felt that they and women in general were being called bitches. Again, I think it's much more likely that they wanted to boycott Kiam because he was being such a vocal sexist moron. Now everyone, don't take me wrong and get all insecure—I'm not calling all men sexist morons, just Kiam. If you're going to boycott my corporations, be sure to do it for the right reason.



Why We Wear Socks: Motivation, Morality and the Dress Code

by Mike Austin

LAST WEEK, FOR THE SIXTH TIME IN MY SIX YEARS AT BYU, the current excuse for a student government sponsored a forum on the Honor Code and the Dress and Grooming Standards. As in years past, a few students attended the meeting, concerns were discussed, proposals were offered, and notes were taken.

At the end of the gathering, somebody with a new line on his resume that reads "BYUSA Associate Vice-President of Somethingorother" thanked everyone for coming and then left to file a report with his superiors. If the report meets with the favor of the Senior Vice-President of Allthatstuff and the Executive Director of Darnimgood, a few hundred dollars will actually be provided for "opinion gathering." By November, the entire exercise will be forgotten and next year's BYUSA candidates will promise to "do something about the honor code for a change."

Doing something about the honor code, like complaining about the opposite sex and losing to the weakest team in the WAC, has become a BYU tradition. Every year, both the bureaucrats and the "conscience objectors" line up and take shots at one another. As long as there are surveys and proposals in October, followed by promises and catchy slogans in April, the matter need never be addressed by anyone with enough authority to use a BYUSA calling card. If the code ever were revised, everyone involved would have to look for a new issue—candidates for student government would be out a perfectly good election promise, and the BYU liberal crowd would have to throw away hundreds of dollars worth of protest attire that would suddenly be declared respectable.

Most of the confusion about the honor code results from the fact that it actually includes two sets of rules. The first category includes all of the things that the LDS Church has incorporated into its moral standards—smoking, drinking, and premarital you-know-what—along with actions recognized as immoral at any university, like cheating on tests. The second division of the code falls under the heading of "dress and grooming standards." Violations of this code include—for males—wearing a beard, not wearing socks, and having hair that touches the collar and—for females—short skirts, outlandish hair styles, and some barely definable heresy known as "the braless look."

Most students assume that, because these two categories are listed under the same general heading, the items listed in the second category are somehow connected to the items in the first. Nothing could be further from the truth. Beards and ankle hair are not immoral, and the administration knows that very well. And by letting us think that they think that there is something morally wrong with violating the dress code, they have been duping us for years. These minor infractions are not in the honor code merely to give us something to keep; they are there to give us something harmless to break.

Though the BYU administration has never actually stated that violations of the dress code are immoral, they have always allowed the suspicion to persist. In this way, students who feel like breaking a rule for the sake of rule-breaking—which is why most of us do break rules at BYU—can come to school without socks some Friday and go home with that glorious, wicked glow that comes from defying authority and getting away with it. Those students who perpetually defy the dress code and think that they are putting one over on the system need to realize that they are the ones who have been conned: some faceless adminis-

trator has convinced them that, by engaging in some perfectly acceptable behavior such as growing a beard or wearing shorts, they have actually been rebellious.

Yet any dress code must be recognized as an inherently political proposition. As any good illustrated history book will show, the values that are embodied in the code—short hair, shorn faces, etc.—are fairly recent developments. Those in our society who are respectable (read: rich) have adopted these values as part of their overall costume—principally because it sets them apart from those who are less respectable (read: less rich). It is impossible to objectify these exterior appearances without also validating the underlying values, most of which are highly materialistic and directly opposed to the gospel of Jesus Christ—a sockless, bearded radical if ever there was one.

Most dress-code defenders err in mistaking morality for legality. There is no question that, as a private school, BYU has the legal right to impose dress standards, no matter how capricious they may be. President Lee could make us wear chartreuse blazers and ten-gallon hats every Thursday and expel anyone who refused. Ultimately, however, those who require the dress code must come to terms with the ethical implications of their actions.

The ethical problem evident in the dress code is not that rules are imposed but that the reasons why are never explained. Why exactly are beards prohibited? How is the lack of socks offensive when the pant leg covers up the ankle just as well? What is the difference between illegal knee-length shorts and a legal knee-length skirt? Though a host of armchair theologians have entertained us with their straight-faced answers, nobody who has the power to alter the dress code has ever honestly explained why the specific rules are there.

Though the reasons behind the dress code have never been stated directly, they do exist. Those who see the dress code as purposeless are wishful thinkers: all actions have motives, and these motives are at the heart of our value systems. Nobody has ever done anything for no reason at all. Whatever reasons are behind the dress code, then, have been obscured from those of us who have every right to understand it. While there are legal differences between telling a lie and hiding the truth, there are no ethical ones, and hidden agendas are, at best, morally problematic.

Next year, instead of having students meet for the 37th annual Useless Gripe Session, I propose that the BYU administrators meet together and draft a statement that explains, rather than imposes, the honor code. If such a declaration proved embarrassing, the administrators might choose to alter the rules rather than admit their rationale. If not, at least we would know why we wear socks. Though BYU has the right to set standards for students, the students have just as basic a right to understand how decisions regarding them have been reached. It is this sort of informed negotiation—much more than socks, long pants, and daily shaving—that must find a place in any code that appeals to the principles of "honor."

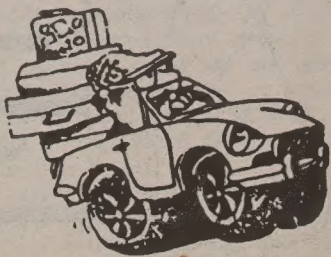
Mike has worn socks to school everyday of his life and hasn't had his hair touch his collar since the third grade. Once, while attending BYU, he stopped shaving for a month, but nobody noticed, and he has since given up even trying to rebel against the honor code. He insists that the objections raised in this article are "purely academic." Δ

OPINION



SR Art by Patrick Boyd

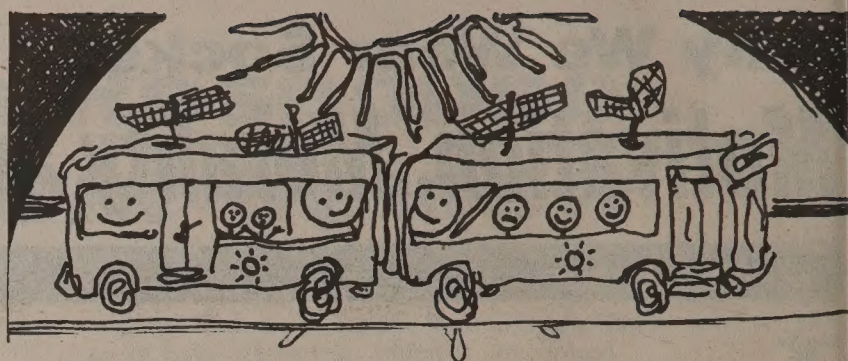
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An Open Letter to America's Leaders

by Larry Meyers

WE, THE UNDERSIGNED, DO NOT SUPPORT AMERICAN INTERVENTION IN THE Middle East. We ask that you bring our American soldiers home immediately. The United States of America should not be dependent on foreign oil and our nation's sons and daughters should not have to die to keep the black gold flowing.

We have declared October 24, 1990, a Fuel Free Day in Provo, Utah. On that day, in protest of your occupation of Saudi Arabia, we will walk, ride our bikes, or ride the bus instead of driving, and we will encourage others to do the same. The protest symbolizes our willingness to sacrifice so that our soldiers can come home and our nation can be freed from dependence on foreign oil.

We have been told that we are standing up for freedom and national sovereignty in the Middle East. Such hypocrisy is offensive.

Where were we when Lithuania declared its independence? Why aren't we fighting the Khmer Rouge in Cambodia? Why aren't we invading Liberia? Peru? Israel? Ethiopia? (Could it be because none of these countries controls large oil fields?) The list goes on. If we really intend to stand up for freedom as has been claimed, we have a lot of fighting to do. What's more, if America is so concerned about sovereignty and so opposed to one nation imposing its will on a smaller neighbor through armed invasion, would someone please explain our December 1989 attack on Panama?

No, Operation Desert Shield concerns neither freedom nor national sovereignty. We are in Saudi Arabia for power. And for oil. Such imperialism is immoral and is not in America's best interest—that's why we want America out of the Gulf!

To most Arabs, placing American troops in Saudi Arabia reeks of Yankee interventionism. Our undeclared Oil War has split the unity of the Arab world and shamed proud Arab leaders. How many American soldiers will be sacrificed to keep the Arab nations under American control? Are we willing to shred the U.S. Constitution in our quest to maintain the status quo?

It is time to end America's dependency on foreign oil. Winning this Oil War and restoring the status quo will do no good as our nation will still be held hostage by foreign monopolists and domestic bankers. Instead, we suggest the following:

- Encourage alternative energy sources and new technology. Give tax and regulatory (red tape) breaks to American entrepreneurs who invest in new energy forms. Solar and wind power, for example, have great potential.

- Allow increased nuclear energy production. Other nations have proved that nuclear power can be generated safely and efficiently.

- Promotion of alternative means of transportation and automotive power. The technology exists for electric-, hydrogen-, methanol- (made from natural gas), and ethanol- (from corn) powered cars.

- Permit responsible development of America's oil and natural gas reserves in Alaska and the coastal areas.

Our current policies are keeping America dependent on foreign resources when America could be energy independent. We must hold ourselves and our national leaders responsible for this dangerous dependency and for every American death on Mideastern battlefields. Let's bring our troops home!

Larry M. Meyers and twenty others

P.S. If you agree with this letter, now is the time to act. Sign your name next to mine and send this page to our congressmen, senators, and President Bush. They need to know that we are opposed to American intervention in the Middle East.

Here are the addresses:

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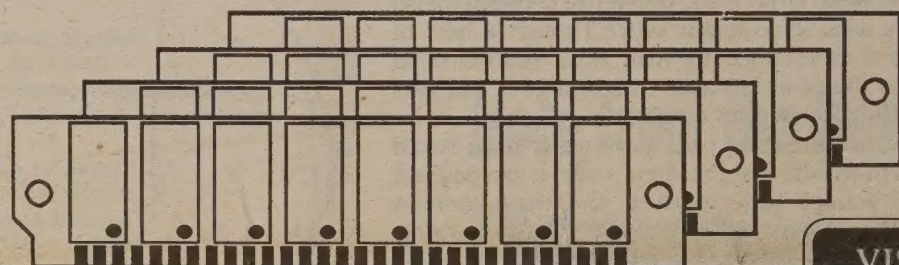
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Groovy! Just in time for Easter!"
—name withheld for protection of the not-so-bright

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The Paradox of Interpretation

Book Review by Brian Gibson

RELIGION



ACCORDING TO MARGARET AND PAUL TOSCANO A "PARADOX IS a device which invites us to change our perception of reality." It is on this premise that they wrote the book *Strangers in Paradox: Explorations in Mormon Theology*, which certainly challenges contemporary Mormons to change their perceptions of doctrinal reality.

The book in itself is something of a paradox. From the title it may seem as if the book would deal exclusively with Mormon doctrine and thought, but in many discussions the Toscanos talk of such diverse things as Jewish mythology, Egyptian symbolism, and Greek literature. This may be an attempt to create arguments that will compel larger audiences or an effort to put the Church in a position where it can easily be compared to other religions and cultures. This attempt is successful, but one negative result is that arguments which would remain powerful when restricted to Mormon sources are diluted.

This is, however, a minor fault. The foundations of the major arguments the authors present rest in early church practices and the teachings of Joseph Smith. On the basis of these early teachings the Toscanos strongly argue that Joseph Smith originally taught that the priesthood should be extended to women. This claim is a small part of a larger theme of increasing the role of women as both worshippers and deity. The argument itself is a clear and cogent one and many will find it convincing. Wherever one stands on the issue, the book offers much insight, and should be read, if only to stay informed. If one thinks he or she already has enough arguments as to why women should be denied the priesthood then the book is a must-read, because the Toscanos had enough foresight to include a chapter dedicated solely to refuting the traditional arguments.

Another issue, which the Toscanos confront head-on is the role grace plays in Mormon Doctrine. Once again they offer a well-supported argument as to why grace should be considered the primary means to salvation. "In Mormonism salvation is by grace alone," they state. To support their claim they reinterpret many scriptures and many of Joseph Smith's teachings.

This is when the Toscanos are most intriguing—when they offer a new perspective on a scripture, concept, or idea. Reaction to their reinterpretations is likely to vary from amusement to abhorrence to acceptance, but it is doubtful that indifference or boredom will ever result. Some of the more intriguing suggestions of the Toscanos are that husband and wife be co-bishops (214), that the birth of Issac is a result of "the deity's having sexual intercourse with Sarah" (258), and that Abraham 3:27 does not depict Heavenly Father choosing Christ to be the Savior over Lucifer, but rather tells of Christ choosing Michael to be the first man instead of Lucifer (66). Rarely do the Toscanos suggest anything that could be considered blasphemy, except for when they question the traditional views on the role of Jesus. They claim that one of the reasons Jesus sacrificed his own life for us was "to take responsibility for his part in projecting evil into the universe" (116).

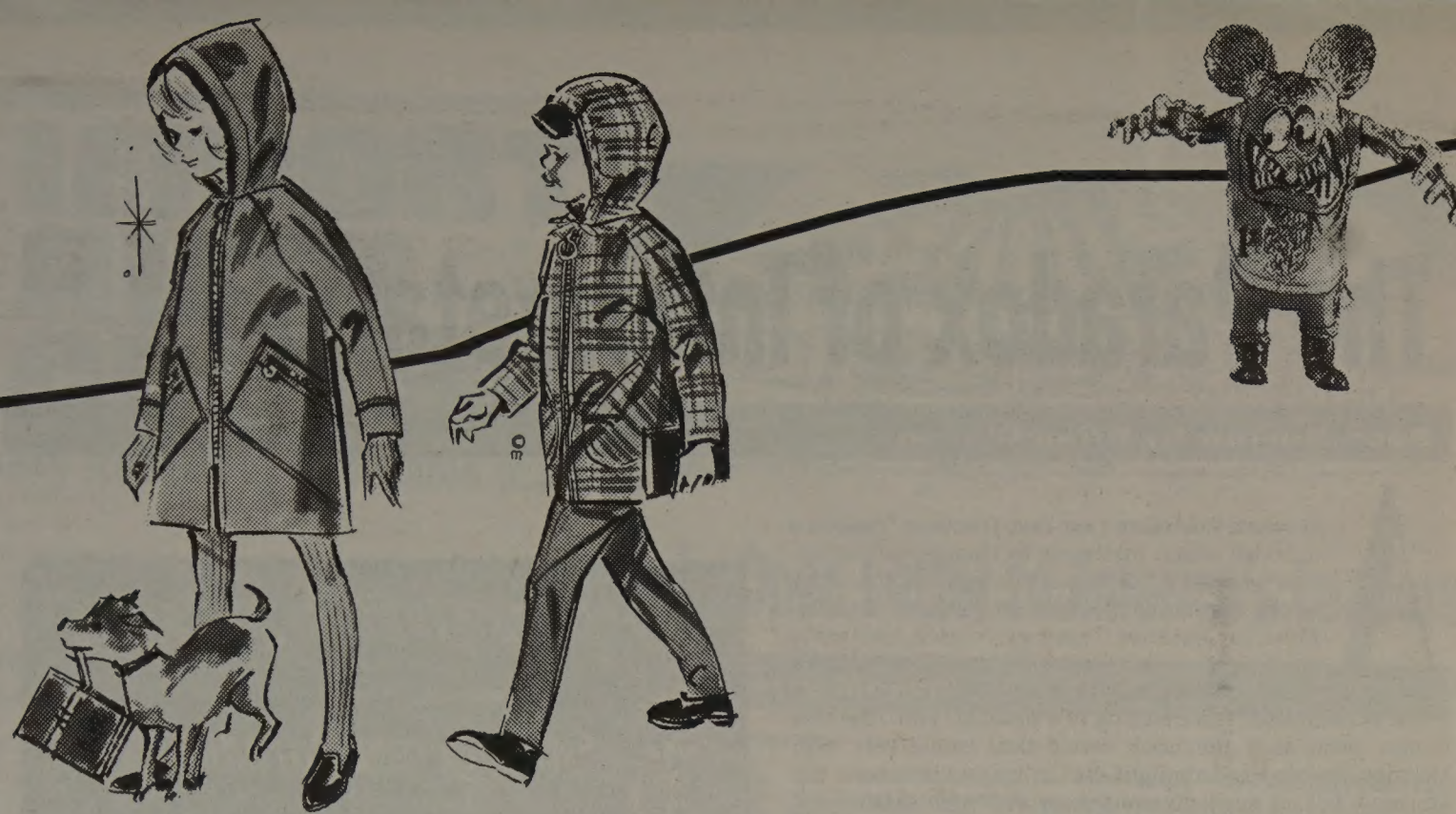
Still this is no reason not to buy the book. *Strangers in Paradox* can be enlightening if it is read in the proper frame of mind. All interpretation is at best a weak attempt to assign specific meanings to concepts which are intended to be all-encompassing. In this sense interpretation is a paradox also, but the apparent contradiction in interpretation should not keep Mormons from interpreting scripture or from reading the Toscanos' book. Most Mormons should find it interesting to read *Strangers in Paradox* and decide for themselves whether the ideas are valuable. After all, making individual decisions on what to value is a practice most Mormons should be performing all their lives. Δ

Margaret and Paul Toscano will be discussing *Strangers in Paradox* at the VOICE meeting, Tuesday, October 30, at 8:00 p.m. in 250 MSRB.

Special SR Comic by Ryan Wayment



STUDENT REVIEW • OCTOBER 23, 1990



Who is Safe?

by Perry Clegg

A MONTH AGO, A FRIEND EXPLAINED TO ME THAT SHE WOULD LIKE TO GO FOR late-night walks by herself. Immediately, several rapes that occurred last year came to mind, and I asked her if she felt that it was safe to walk alone at night. After she thought for a moment, she said, "I guess not." Shortly after this conversation, I asked several other women who attend BYU and walk or run in the evenings by themselves if they felt safe doing so. All except one said, "I guess not."

One woman walks home to Raintree apartments from work at Center Street each night around 11:00. She said she felt safe because the streets she took were busy and well-lighted. I don't agree with her. Two years ago a girl was abducted in the well-lighted parking lot of the Minuteman gas station, taken somewhere else, and raped.

This event, along with the capture of the assailant, was reported in the local papers. But a number of other rapes in the months before this event, many committed by the same assailant, were not printed. I only knew of these events by word of mouth from people who lived where it all happened or knew the victims.

Recently, I spoke to a Provo policeman and said out of curiosity, "I haven't heard a lot about rapes this year. I guess there haven't been as many as last year." I was shocked when he replied, "No, it's no different. They just aren't printing it." He continued to tell me about a woman that was murdered on the Fourth of July this summer. They found her in Provo, naked, in the Holiday Inn. I never heard about it. He said that it was not printed because the papers did

not like to print that type of news during holidays.

The Monday following my conversation with the police officer, I witnessed an assault firsthand. I had just come home from watching a video with a friend. It was about 2:00 a.m. There was a beautiful electric storm so I went outside to watch it move across the valley. As I stepped outside my apartment, I heard someone scream "Help!" I wasn't sure if they were just playing or serious, so I walked closer to see if I could see anything. I heard gagging noises, so I began to jog in the direction of the cries. When I saw a man dragging a woman across the lawn by her neck, my jog turned into a sprint. Several other students came out to investigate also, and the man ran off. Of course we called the police, who arrived soon after with an ambulance. Fortunately, the victim was not badly hurt. I never heard anything of it in the news.

Several years ago, a girl was murdered in broad daylight on a crowded New York street. Her killer brutally stabbed her to death as she screamed for help without a pedestrian acknowledging her. I do not think this would happen in Provo because the citizens have a greater sense of responsibility towards their fellow beings.

But are we ignoring crimes in our community and in the newspapers like the people in New York ignored this girl? Perhaps concerns like the sniper incident are over-exploited. But we should not see crime as something that happens somewhere else. We must pay attention to crime in Provo so that we know how to protect our friends and ourselves. Δ

Rape: Prevention and Aftermath

by Guenevere Nelson

WHEN I WAS EIGHT, ONE OF MY SCHOOLMATES WAS RAPED ON HER WAY TO SCHOOL. I ASKED MY MOTHER WHAT rape was, and she sighed, "I'd never heard of it until I was sixteen. Why do you need to know?"

Every child, adolescent, and adult should know about the threat of rape.

Day-old girls and ninety-year-old women have been raped. Twenty-one year old men have been raped. Rapists don't discriminate. According to the FBI, if rape continues to increase at its current rate, 80 percent of the women who are twenty years old now will be sexually assaulted in their lifetime. In Provo, 70 percent of the rape victims know their attacker, and 95 percent are raped in their own, or their rapist's, home. The average rapist attacks six to ten times a year, appears normal, and is married.

Rape can be prevented in many circumstances if a woman takes some simple actions to protect herself.

- 1) Set clear sexual limits. Make sure that your "no" is forceful and leaves no room for disbelief.
- 2) Avoid prolonged interaction with strangers, and never let strangers in your home.
- 3) If walking alone, know businesses that are open along the route and where phones are. Walk with your eyes up, aware of what is going on around you. Do not walk in isolated areas alone. Don't jog up Rock Canyon alone. Find someone to walk you home from campus at night.
- 4) Keep your door locked. Install deadbolts and peepholes.

5) Don't make vulnerability part of your daily routine. Rapists often plan in advance.

6) Don't be too trusting; this is not "Happy Valley."

Society is still very uncomfortable with rape issues. Rapists often blame their victims instead of themselves and, shockingly, are sometimes believed. Uninformed and insensitive people deal with rape as a sexual, passionate act instead of brutal violence. A Texas politician, currently leading in the polls, recently said, "It's like rape. If it's inevitable, relax and enjoy it."

Often a rape victim will undergo a "second assault"—a calloused hospital examination and police interrogation.

Not in Provo.

The Center for Women and Children in Crisis is on call twenty-four hours a day with intensively trained volunteers who help rape victims in the aftermath.

Two volunteers are sent to assist. A female counselor goes immediately to the victim, comforts her, and walks through the examination with her. This volunteer provides clothing for the victim to replace that taken by the police for evidence. A male counselor works with the victim's family, helping spouses, boyfriends, and other family members deal with rage, frustration, and guilt to help them understand what the rape victim is going through.

Later, the Crisis center provides help with legal matters and gives referrals for long-term counseling. To contact Women and Children in Crisis, call 377-5500. Δ

Sexual Harassment at BYU

by John Potts

This account is based on taped testimony and investigations made recently. All names and names of departments have been changed. The story has been reconstructed to reflect these changes.

JANE HASTINGS DID NOT WANT TO BELIEVE THAT SHE'D BEEN SEXUALLY HARASSED. After all, she was at BYU. "I must have taken him wrong," she tried to convince herself. "He's a church leader, married, and respected within his profession."

But Jane could not dismiss the harm that had been done. Emotionally, the incident upset her. Professionally, it ruined her education. She came to BYU to study her chosen field: Architecture. Now her chances were lost.

When Jane told her friends about her encounter with Professor Daniel Gault, chairman of the Department of Architecture, they were appalled. Each of Jane's friends had suffered similar incidents with Professor Gault, though not as severe as Jane's. They wanted immediately to report him. One friend composed a letter to the Board of Trustees. Another began checking stories of other women hurt by Gault. Another contacted *Student Review*.

Anxious to hear Jane's story, I called and left messages for several days. There was no response for several weeks; perhaps she did not want to rehash the painful situation with a reporter. But she eventually did call. She sounded reserved, cautious, a bit embarrassed. Assuring her that the story would always be hers to control, we set up an appointment to talk.

My friend Karl, an unashamed social-justice type, went with me. "Hello," Karl smiled as Jane opened the door, "we're your home teachers." Jane laughed, perhaps from relief, perhaps from nervousness. We were soon engaged in the most disturbing conversation I've ever had.

According to her, problems began in Gault's first class. Members of the class took turns introducing themselves, including a middle-aged woman. She had raised five kids and was now returning to finish her education. "Good gracious woman," Gault sneered "All we need in this department is one more post-menopausal woman. One more empty nest syndrome. Why don't you just follow the Brethren's counsel and stay home?"

In another incident, a particular female student's sketches were being critiqued by the class. At the end of the critique, as class ended, the student went to Professor Gault and asked for his help. Gault laughed and said, so those in the room could hear, "Help you? Why should I spend my time on you? All you're going to do is go home and bake cookies."

Comments like these continued. "You have to understand that in architecture, the column is a phallic symbol," Gault said one day. "Just as the steeple thrusts up into the canopy of the sky, men must thrust up into women." Perhaps this was artistic commen-

tary, but Jane and others in the class suspected that more than architecture was in the air.

Jane continued to work with Gault. After months of close work, students and faculty become more than acquaintances. "So," Jane explained, "I wasn't sure what to think when Dr. Gault came up behind me and leaned his whole body against my back and gave me a hug as he said hello. Since this was in front of a colleague, I was very confused about his intentions."

And then push came to shove.

"I had finished my degree project, a major architectural rendering, and was in the review process. Each professor on the review board looks at my work and either approves or disapproves. Out of the blue, Dr. Gault, who sat on my review board, confronted me in a department conference room."

It was evening and the room was empty. Gault firmly closed the door. "Jane," he stated with

authority, "what are you trying to prove here?" Jane hadn't wanted to prove anything. She had, however, composed very strong sketches of powerful buildings, not submissive, "dainty" stuff.

"What are you talking about?" she asked.

"I'm talking about these buildings. They're all wrong. Your sketches are wrong. This one here—is this an allusion to your periods, isn't it? And this drawing here. If this isn't symbolic of the vagina, I don't know what is. Why are you drawing this stuff? Why don't you just call a c—a c—?" He grinned, and continued to berate her with sexist comments and a lengthy, pornographic synopsis of the sexual imagery in her work. Jane's only response was a request to leave.

At this point in our conversation, Jane handed us some of her work. As we looked over the sketches, we agreed that Jane's work had sexual themes handled from a woman's point of view. There was nothing erotic or prurient here, only uncompromising feminism.

Two weeks after her encounter with Gault, Jane was dismissed from the architecture program at BYU due to the "sexually contextual themes" within her work. Other students drawing equally explicit masculine architectural sketches had not even been chastised, Jane said. Her termination was authorized and handled by Daniel Gault, the same man who made explicit sexual remarks and inappropriate physical advances towards her. She felt violated, cheated, and betrayed.

That was Jane's state of mind when we concluded the interview. She wanted to resolve the problem before the article came out and we expected a long wait in light of her confusion.

Reaction from various SR staff members added to my frustration. Some feared angering the

administration. Some viewed it as the woman's problem—perhaps she brought it upon herself by embracing sexual themes in her work. Some laughed it off out of discomfort.

No one knew how to deal with the incident—not me, not the staff, and not Jane. What we all eventually learned is that sexual harassment is an issue at BYU and that a university committee handles claims of harassment in a resolute, discreet, dignified manner. All it takes is an initial visit and formal complaint to begin an investigation.

No one who suffers sexual harassment—physical or emotional—should remain silent. If a professor or work supervisor has made sexually offensive remarks to you or touched you inappropriately, contact your department chair or the Personnel Office (BYU Employee Relations, 378-6924).

Highlander Clearance Sale

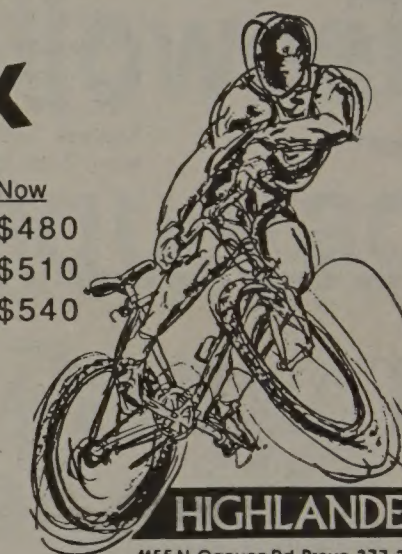
REFLEX

	Reg.	Now
CAD	\$580	\$480
ALX X1	\$600	\$510
ALX 500LX	\$640	\$540

Also on Sale:

- Rollerblade 25% Off
- Black Bottom Shorts
- Cyclepro Gloves

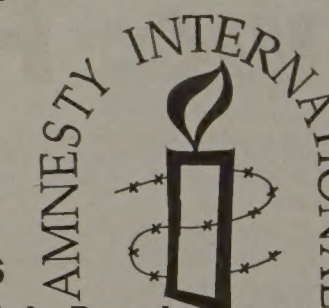
Other Bikes on Sale



1155 N. Canyon Rd. Provo 377-3969

.....Save the Trails.....

Students For Human Rights and *Student Review* present
Provo's 2nd biggest concert of the year*
A Benefit For



Featuring:
1000 Dreams
The Last Turkish Poets
With Special Guests:

Live at the Center Stage, 264 N. 100 W.
(across from Smith's)
Saturday, Nov. 3, 9 p.m.
\$4 at the door

*except for New Kids



Just Leave Home Without

by Rob Johnson

THE OTHER DAY WANDERING AROUND CAMPUS, I HAPPENED UPON A BOOTH where representatives of the American Express company were extolling the virtues of having an AE card and signing up interested parties.

I contemplated approaching the booth, recalling messages American Express has sent me over the years by way of television advertising. They seem to have changed as time has gone by.

Back then, in my formative years as a sofa stalagmite, Karl Malden was the American Express man of influence, recounting tales of bad fortune, the consequences of which had been tempered by card holdership. I was never really sure if they were American Express commercials or previews of this week's episode of *The Streets of San Francisco*. To me, they were equally dramatic in content. The details have faded, but it seemed to be something like: if you were ambushed by nomadic thugs in Morocco who thieved your travelers checks and proceeded to paint Casablanca red with them, you would nonetheless be okay through the graces of American Express. The company would provide you with new checks if yours were lost or stolen and then hunt down and assassinate the

malefactors. Something to that effect. You were protected from the evil which possibly could befall you. You were safe.

These days, American Express seems to have taken a different tactic which portrays their customers not as heroic Americans who go abroad and are exploited by unscrupulous natives, but as clumsy dolts who tend to get themselves into ridiculous predicaments that the company must solve for them. Allow me to elaborate:

First, there's the dad who shows his young child how the VCR eats up those rectangular boxes you shove into it. So, logically, now the kid assumes that Mr. Betamax ingests oatmeal as well. The Quakers hits the fan when Dad ejects the videotape only to see that his machine has fulfilled its Recommended Daily Allowance for niacin. Scapegoat? The kid, naturally. But not to worry, because Dad, even though he's incapable of communicating comprehensible metaphors to his offspring, did at one point in his life have the foresight to apply for a credit card which will reimburse him to the tune of \$300 whenever he does something hopelessly stupid.

Exhibit B is a feeble-minded housewife who leaves a crystal bowl presumed to be an anniversary gift to her or her husband's parents teetering precariously atop the icebox. Well, Junior comes searching for an Otter Pop (dessert of champions), dislodging the bowl from its place of rest. Needless to say, all hell, not to mention the ex-gift, breaks loose with the innocent child bearing the guilt for the mishap that was clearly Mom's oversight. After the initial shock, everything is smoothed over when it is remembered that Dad purchased the bowl with the Card Which Gives Adults License To Be Scatter-brained.

My favorite, and in my opinion the hands-down, all-time horse's

✂ clip & save

TOP TWENTY

1. caramel apples,
2. crayons,
3. shishkabobs,
4. *Fantasia*
5. Indigo Girls,
6. live pets,
7. mini-Reese's Peanut Butter cups,
8. handicapped aquatics program,
9. *Evita*,
10. Pagan holidays,
11. Kosher as you wanna be,
12. 17-cent ties,
13. Yom Kippur,
14. Moberly, MO,
15. Jim got a date,
16. the love nest,
17. oriental mystique,
18. chiropractors,
19. day-glow gum,
20. Zulu

NEUTRAL FIVE

post-nap helium buzz, Switzerland, beige, 50% chance of sunshine, women, you know the type

BOTTOM TEN

cold toes, flat tires, library reference tests, naval lint, elasticless BYU issue, \$100 tickets for the world chess championship, 6.02 x 10²³, TV-addict roommates, roommates' alarm clocks, pierced nipples.

Eavesdropper

HFAC, Oct 15, 1:20 pm

Inquisitive male: "So, how's your girlfriend?"
Confused friend: "What girlfriend?"

Inquisitive male: "What do you mean? I saw you with her yesterday."

Confused friend: "I have friends. Some are girls, some are guys, and some I'm not sure."

Minuteman, Oct 21, 4:47 pm

Ditzy female: "I forget, where did you go on your mission?"

Proud R.M.: "Spain."

Ditzy female: "Now what language do they speak there?"

BYU Bookstore, Oct 18, 12:05 pm

Girl: "Are you Lowell Peterson?"

Guy: "Yes?"

Girl: "Well, I'm Julie Roberts and I have your pants!"

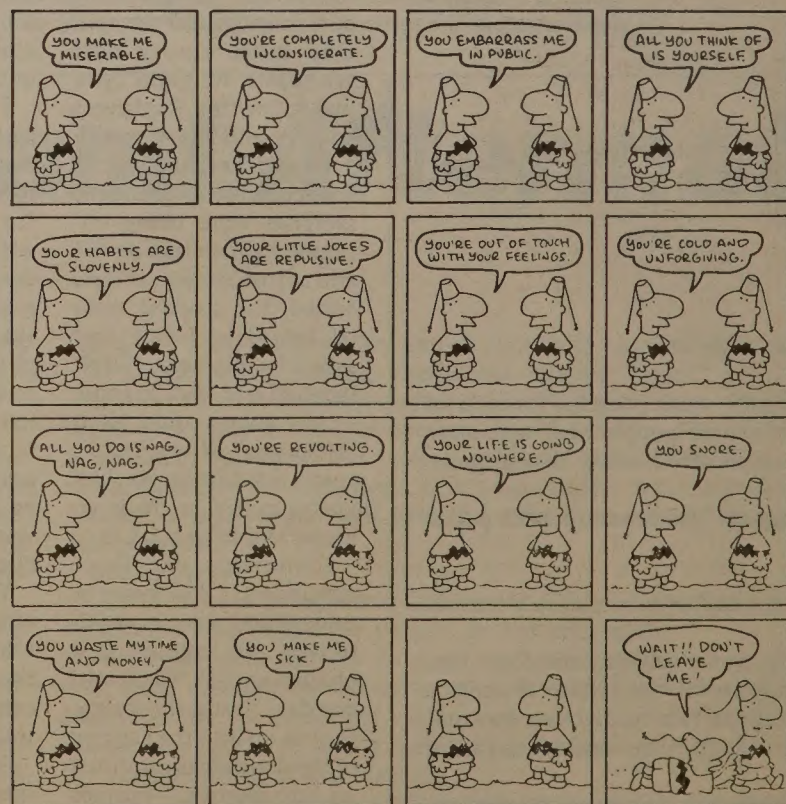
TNRB, Oct 16, 9:30 am

Feminine Co-ed: Do you have to shave twice a day?
Masculine Male: Yeah, sometimes.

Feminine Co-ed: Do you get a pretty heavy beard?
Masculine Male: Yeah.
Feminine Co-ed: Me Too.

LIFE IN HELL

©1990 BY MATT GROENING





SR Art by Heather Hajek

It

behind of American Express ads, is the one where a frisky couple presumably on their second honeymoon have gone off to a place like Greece, spent time vacationing, and are on the way home. They lament the fact that they "were almost there" and "came so close". They decide to blow off the flight home, let the luggage be damned and go on to this nearby place which they inexplicably did not get around to seeing before. What goes unsaid but can be easily deduced is that sensible people would schedule this neighboring locale as part of their itinerary in the first place and thereby avoid the predicament of having no clothes or toiletries for the duration of their trip.

In any event, this Madison Avenue masterpiece concludes as the pair are sunning themselves at some villa on Mikonos, speculating on what the next ten years will bring. The question goes unanswered as more practical matters, i.e. the whereabouts of their luggage, are addressed.

I am typically not this analytical of all commercials, but after thinking this out, I believe the unanswered question to be a valid one and I have a pretty good inclination about what the answer to it is: this wizard-like gene pool produces two equally demented children, whom Mom and Dad intend to take on vacation to the Epcot Center. Shoehorned into the family Yugo, the foursome get as far as Birmingham before Dad realizes that he has to be

back at work in Kansas City the following morning. Amid complaints and threats of divorce proceedings, Dad says, "To hell with that, we're going to the Magic Kingdom", losing his job and exceeding his credit limit in the process. Once in Orlando, he's picked up by the authorities and booked into the city jail on charges of credit fraud. He is released on his own recognizance when his wife charges a substantial fine on their Discover card.

Taking all these images into account, I decided to do what any other Americans with too much free time on their hands do: protest. This is the cause I'm wearing on my sleeve this week, a one-man boycott against the largest company in the U.S. I thought about a hunger strike, but then the phrase "Snickers really satisfies" coursed through my mind, putting an end to that option and compelling me to go to Hart's.

I concluded that either (1) American Express thinks its customers are idiots who need protection from themselves or (2) holding an American Express card makes you act like a careless ignoramus. With that in mind, I decided that I owe it to my kids not to apply and qualify for that senseless piece of plastic. I ignored that "Membership has its Privileges," reasoning that it's more accurate to say that it has its consequences. I just left home without it. Δ

Rob likes Visa.

BAIL ME OUT, BERTHA

My Dearest Bertha,

I just received a Fon card from U.S. Sprint solely so I could cash in on the free half hour of long distance they offered with a call to my girlfriend Jennifer in Arizona. Now, I discover that the free half hour doesn't go into effect until my third bill and I have to make a phone call in order to get billed. How can I, a poor college student, get revenge on those cheating, lying, no good, money-sucking, pig-faced, student-using, corporate "short horn bulls" for ruining my evening?

—Slightly Angry

Slightly Angry,

Bertha too is greatly peeved. I acquired two "Fon" type cards so I could dial 1-900-PSYCHIC in Bombay. When I realized I'd have to pay for my first two fortunes from the great Zubadegra Swami before receiving my third one free I squealed with anguish. But, Bertha has found two great ways, well one great way and one O.K. way, to beat the system.

The easiest way is to make one cheap phone call each month for the next two months. This is easily done by dialing 1 (619) 853-(any four numbers of your choice). You listen for ten seconds, find out what time it is in San Diego and hang up. Pay your ten cent bill and you're set. You just have to wait two months before cashing in.

The second way is more difficult, but is more Bertha's style. Sabotage, revenge, and retaliation. Mail dead rodents to the Sprint Headquarters. Get a "Sprint Sucks" bumper sticker. Start an anti-Sprint support group—PMS (People Miffed by Sprint). Go wild and do everything I'd do.



Campus Venture PRESENTS

the Lion's L will be viewing six video presentations by popular campus speaker Josh McDowell. There will be discussion after the presentation.

TIME: Friday, 8:00 PM

PLACE: Wilkinson Center, Room #365

Josh McDowell set out on an intellectual adventure determined to prove that christianity was a hoax. After 2 years of intensive study he emerged a man deeply committed to Christ, a man able to give solid evidence of his faith, and a man ready to share those answers with others.

October

26- Misconceptions of Christianity, Part II
"Christianity is a philosophy or a theology-it has no historical base." "If you can't prove something scientifically, it is not true."

November

9- The Uniqueness of the Bible
Investigations of the last 2000 years of history, strengthened by recent archeology discoveries, reaffirm the continuity and accuracy of the Bible

16- The Reliability of Scripture

30- Messianic Prophecy

CAMPUS VENTURE IS AN INTERDENOMINATIONAL CHRISTIAN GROUP

Student Review Staff and Honors Student Council

5th Annual (for SR at least)

Halloween Masquerade Party



Saturday, October 27

9:00 p.m. until whenever everyone leaves

827 North University Ave.

Come in Disguise
Costumes a Must

Let HER Know It, Show It!!!
With Flowers **The Flower Boy**

A single Rose \$1.99	880 N. 700 E. (East of BYU
A single Carnation \$1	Health Center) 373-8001
Six Roses \$6	1437 N. Canyon Rd. (West of
We deliver with care	Helaman Halls) 373-8010
Call us now!	Salt Lake City 363-8085
Open 9 a.m. - 9 p.m.	
MUST HAVE COUPON	

HALLOWEEN SPECIAL
Specialized Nail Art and Airbrushing

Airbrushing \$10 up
Single Nail \$3 up
Full Set Acrylic \$5 off!
Fills \$2 off

\$5 for any haircut
Monday through Wednesday!
Perms \$24.95 and up
Norma's Nails and Hair Design
160 W. 500 N. Provo
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TAYLOR MAID
 Beauty Supply

YOUR HALLOWEEN HEADQUARTERS

20% off all masks with this ad

Make an appointment for a professional Halloween make-up!



125 N. University Ave. Provo
375-7928

Suddenly, it's Fall!

ARTS & LEISURE



A Keen Well-Ligh

by Matthew A. Jackson

IT WAS LATE AND EVERYONE HAD left the Cougar eat except the deaf young man who sat in the shadows of the walls of his booth. In the day time the cafeteria was busy, but at night the excitement settled; because he was deaf, the young man liked to sit there in the silence. At night it was quiet and he could feel the difference. The two employees in the Cougar eat knew the young man. He was a regular and good client, though sometimes he tried to sneak silverware into his pockets. They kept an eye on him.

"Last week he tried to commit suicide," one employee said.

"Why?"

"He was in despair."

"What about?"

"Nothing."

"How do you know it was nothing?"

"He has plenty of money."

They stood behind the ice cream counter and looked across the tables and booths that were empty except for where the young man sat. A girl and a lacrosse player went by. The florescent lights played on the white number of his jacket. The girl wore a mini-skirt and hurried beside him. Outside, they held hands and ran.

The deaf young man walked over to the ice cream counter and rapped on it with his school ring. The younger employee went over to him.

"What do you want?" the employee said, raising his hands quizzically.

The young man looked at him. "Another cup," he said, pointing through the glass of the ice cream case at the bucket of starlight mint.

"You'll be fat," the employee said, knowing he wouldn't be understood. The young man looked at him. The waiter turned to the other employee.

"He'll stay all night," he said to his colleague. "I'm sleepy now. I never get to sleep before twelve o'clock. He should have killed himself last week."

The employee took the cup of starlight mint ice cream and sat it on the counter before the young man.

"You should have killed yourself last week," he said to the young man. The young man said thank you and went and sat down.

"He's getting fat," he said.

"He's already fat."

"What did he want to kill himself for?"

"How should I know."

"How did he do it?"

"He hung himself with a rope."

"Who cut him down?"

"His roommate."

"Why did he do it?"

"Fear for his soul."

"How much money has he got?"

"He's got plenty."

"He must be thirty years old."

"Anyway, I should say thirty years old."

"I wish he would go home. I never get to bed before twelve o'clock. What kind of hour is that to go to bed?"

"He stays up because he likes it."

"He's lonely, I'm not lonely. I have a girl friend."

"He had a girl too, once."

"He'll never get married now."

"You can't tell—he might get married yet."

"His roommate looks after him."

"I know, you said that he cut him down."

"I wouldn't want to be that old. A student that old is a nasty thing."

"Not always. He is clean. He eats without spilling. Even now, full. Look at him."

"I don't want to look at him. I wish he would go home. He has no regard for those who have to work."

The overweight young man got up and crossed the Cougar eat to the counter.

"Another starlight mint," he said. The waiter who was in a hurry came over.

"Finished," he said, speaking with that omission of syntax stupid people employ when talking to drunks or foreigners. "No more tonight. Close now."

"Another," said the young man.

"No. Finished." The employee wiped the shiny aluminum counter with a towel and shook



ted Place

his head.

The employee watched the young man go down the walkway, chubby but dignified.

"Why didn't you let him stay and eat?" the unhurried employee asked. They were putting the chairs up on the tables. "It is not half-past eleven."

"I want to go past my girl's house."

"What is an hour?"

"More to me than him."

"An hour is the same."

"You talk like an old man yourself. He can buy a gallon and eat it at home."

"It is not the same."

"No it is not," agreed the employee with the girlfriend. He did not wish to be unjust. He was only in a hurry.

"And you? You have no fear of calling on your girl before your usual hour?"

"No," the employee who was in a hurry said. "I have confidence. I am all confidence."

"You have youth, confidence, and a job," the older employee said. "You have everything."

"And what do you lack?"

"Everything but a job."

"You have everything I have."

"No, I have never had confidence and I am not young."

"Come on, stop talking nonsense and lock up."

"I am one of those who likes to stay late at the Cougareat," the older employee said, "with all those who do not want to go home to bed. With all those who need a light for the night."

"I want to go to my girl's house."

"We are of two different kinds," the older employee said. He was now dressed to go home. "Each night, I am afraid to lock up the Cougareat because there may be someone who needs it."

"There are convenience stores open all night long."

"You do not understand. This is a keen and pleasant place. It is well-lighted. The light is good and also now there are shadows on the booths."

"Good night," said the younger employee.

"Good night," the other said. He continued the conversation with himself. "It is the light of course, but it is necessary that a place be keen and pleasant. Some good wholesome music. You cannot sit in a convenience store with dignity. What do I fear? It is not fear or a dread. It is an everything that I know all too well. It is all everything and a man is everything, too. It is only that, and all that is needed is a certain keenness and order. Some live in it and never feel it, but I know it is everything. Our everything who is in everything, everything be thy kingdom everything and thy will be everything in everything as it is in everything. Give us this everything our daily everything and everything us our everything as we everything our everything and everything us not into everything but deliver us from everything." He smiled and stood before the counter by a gleaming Big-Gulp machine.

"What'll ya have?" asked the convenience store attendant.

"Everything."

"Another crazy one." The attendant shook his head.

"Just a Big-Gulp," said the employee.

"The light is very bright, but the counter is orange speckled formica," the employee said.

"Anything else?" asked the attendant.

"No, thank you," said the employee. He disliked convenience stores. The keen, well-lighted Cougareat was a different thing. Now without thinking further, he would go home to his dorm room. He would lie in bed, and finally with daylight, he would go to sleep. "After all," he said to himself, "it is probably only insomnia. Many must have it." Δ

Matthew Jackson is proud to be a Cougar. "Go, Cougs," he says, without wasting words.

Snow Responds from page 2

wrong doing, or financial impropriety. The Student Review has failed to reprint any fragment of this report.

No candidate in the history of Utah politics has opened his or her personal life or financial history as I have done in this campaign. I know who I am and what I stand for. Those who know me, know of my integrity and past record as a public servant. I need no defense against those conducting personal political vendettas. Δ

Response from the Publisher:

"If the law is on your side, argue the law. If the facts are on your side, argue the facts. If neither is on your side, attack the witness." These articles must be judged on their accuracy, not on the background of the writer. We knew the limitations of our position, but we also knew that the mainstream press—for whatever reason—had failed.

The stories were not new. They were commentaries on old stories that had been handled poorly by others. The "attorneys' group" only reviewed two years of Snow's tax records. If they had only gone back five years, they would have uncovered tax evasion problems. We spoke with both Snow and his campaign manager, and the documents they offered us were of questionable relevance. For example, they said they could prove that Snow was not registered as a corporate officer with the state. But this was no help since the corporation had been suspended for failure to register its officers with the state. Finally, we studied the report by the CPA Snow hired and found it cursory and inadequate.

The statements of Darger, Gleason, and Kalt are so consistent with each other and with the evidence that they are nearly indisputable. The documents are known to be genuine, and Snow cannot explain why he would sign a document claiming to own stock he didn't own in order to receive tax free stock in another company. The readers are encouraged to review the articles and decide if Mr. Snow's answer is responsive to the questions raised.

POLLED WHITE SHORTHORN



This cow is not a member of a street gang.

The Torch Cuban Restaurant



Luncheon Specials \$2.99 Dinner Specials \$3.99

The Best BBQ Chicken, Ribs and Shakes in Utah! You'll Love It! European Style Cooking, Not spicy.

95 S. 300 W., Provo. 377-8717

Open Mon - Sat 12-10 p.m. (We are closed Sundays)
We reserve the right to limit.

6-piece BBQ Chicken
\$1.99

reg. price \$3.89
Expires 10-30-90
Not valid with any other offer.

One coupon per party

Pineapple-Chocolate Shake
Buy one get one
FREE

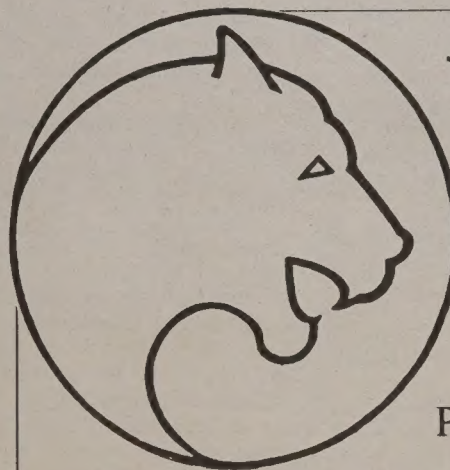
Expires 10-30-90
Not valid with any other offer.

One coupon per party

Fried Rice & Corn Fritters
\$1.99

Expires 10-30-90
Not valid with any other offer.

One coupon per party



YO COUGS!!
CHECK OUT THE "OTHER" PLACE TO SHOP ...

COUGARBILIA

OUTFITTERS FOR THE COMPLETE COUGAR

PRO-BACK WOOL CAPS, SHIRTS & SWEATS, "Y" FLAGS & BANNERS, POMPOMS & KIDS' STUFF, MUGS, PENCILS & DECALS, TOWELS, SHORTS, BLANKETS, SOUVENIRS, GIFTS

HOMECOMING SPECIAL! 15% OFF ALL FOOTBALL DESIGNS Thru Sat. Oct. 27th

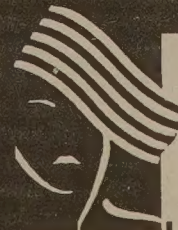
FOOTBALL DESIGNS 15% OFF ALL HOMECOMING SPECIALS 10/27/90

1545 N. Canyon Rd.

Just South of the Stadium - Next to Comfort Inn.
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HAIR CO.

ALLEN FRASER



IT'S BACK! Ravivett
(color)

Just in time for Homecoming
Cut & color Reg. \$50.00
Homecoming Special
\$35.00

Call for appointment 375-5368

CALENDAR

THEATER

Oct 24-30, *The Hunchback of Notre Dame*, City Rep Theater, 7:30 pm
 Oct 24-Nov 18, *M. Butterfly*, Salt Lake Acting Company, W-Sat, ticket info 363-0525
 Oct 24-Nov 17, *The Babysitter*, Hale Center Theater, SLC, M-Sat, 8:00 pm, Sat matinee, 3:30 pm
 Oct 24-Nov 19, *Angels On the Loose*, Hale Theatre, Orem, info 226-8600
 Oct 24-Nov 16, *That Old Gumbie Cat & Other Musical Tales*, City Rep, SLC, 7:00 pm
 Oct 24-Nov 24, *Baby*, Sundance Institute Film Auditorium, Fri, Sat 8:00 pm, ticket info 225-4107
 Oct 25-Nov 11, *Utah Shorts*, TheatreWorks West, Th-Sat, 8:00 pm, Sun, 7:00 pm
 Oct 26-27, Ririe-Woodbury Dance Co., Home Season Performance, Capitol Theatre, SLC, info 363-7681
 Oct 31-Nov 2, *Into the Woods*, deJong Concert Hall, BYU, 7:30 pm
 Oct 31-Nov 17, *Dracula*, Pioneer Theatre Company, UofU, info 581-6961

Theater Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6, other nights \$5, 581-6961
 The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
 The Promised Valley Playhouse, 132 S. State St, SLC. Tickets: \$5, 364-5696
 Hale Center Theatre, 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257
 Hale Center Theatre, 400 N 225 W, Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600
 Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961
 Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300
 The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F & Sat, \$14 T-Th, 363-0525
 Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000
 Scera/Family City USA, 224-8797
 TheatreWorks West, 583-6520
 Townsquare Theatre, 375-7300
 Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

MUSIC

Mondays, Salt Lake Jazz Society sponsors jam

sessions, info 595-1460

Oct 25, George Strait and Patty Loveless, Salt Palace, 7:30 pm, info 1800-888-8499
 Oct 25, Jennifer Dutton, violin, student recital series, Prokofiev, Brahms, & Bach, Madsen Recital Hall, BYU, 7:30 pm
 Oct 25, Ray Smith, faculty recital series, Madsen Recital Hall, BYU, 7:30 pm
 Oct 26-27, Annual Homecoming Choral Showcase, deJong Concert Hall, BYU, 7:30 pm
 Oct 30, Deseret String Quartet, Madsen Recital Hall, BYU, 7:00 pm, free
 Oct 31, *Into the Woods*, deJong Concert Hall, BYU, 7:30 pm
 Nov 1, Vienna Boys Choir performing Strauss, Schubert, & Elgar, Symphony Hall, SLC, info 533-note
 Nov 11, Billy Joel, Salt Palace, 7:30 pm, info 1800-888-8499

Temple Square Concert Series

Oct 26, The Eleanor Kennard Chorale; Eleanor Kennard director, Temple Square, 7:30 pm
 Oct 27, Robert Noehren, organ, Temple Square, 7:30 pm

Utah Symphony 50th Anniversary Season

Symphony Hall, 123 W South Temple, SLC. Tickets: \$9-\$27 (\$5 student), 533-6407, 8:00 pm
 Oct 26-27, The Kingston Trio, entertainment series, Kirk Muspratt, conductor
 Oct 27, Youth Series, *The Haunted Hall*, Kirk Muspratt, conductor
 Oct 30, Halloween Concert, *Tricks & Treats*, Kirk Muspratt, conductor
 Nov 2-3, Symphony and Malcolm Frager, pianist, Rldout, Schumann, Tchaikovsky

FILM

BYU Film Society

Oct 25, *Streetcar Named Desire*, 4:30, 7:00, and 9:00 pm

International Cinema

Oct 25, *Germany Pale Mother*, 3:15 pm, *Kagemusha*, 5:30 and 8:30 pm
 Oct 26, *Germany Pale Mother*, 6:15 pm, *Kagemusha*, 3:15 and 8:30 pm
 Oct 27, *Germany Pale Mother*, 4:00 and 9:15 pm, *Kagemusha*, 1:00 and 6:00 pm

Varsity I

Oct 26-31, *Days of Thunder*, 4:30, 7:00, & 9:30 pm

Varsity II

Oct 26-29, *Rainman*, 7:00 & 9:30 pm

Premiere Shorts Experimental Theater

Nov 2, First presentation, 321 WILK, 7:30 and 9:15 pm

Cinema Guide

Academy Theatre, 373-4470
 Avalon Theatre, 3605 S State, SLC, 266-0258
 Cinema in Your Face, 45 W 300 S, SLC, 364-3647
 Carillon Square Theatres, 224-5112
 Cineplex Odeon University 4 Cinemas, 224-6622
 International Cinema, 250 SWKT, BYU
 Mann 4 Central Square Theatre, 374-6061
 Movies 8, 375-5667
 Pioneer Twin Drive-In, 374-0521
 Scera Theater, 745 S State, Orem, 225-2560
 Varsity I, Wilkinson Center, Varsity II, JSB, 378-3311

DANCE

Tuesdays, Israeli Dancing, Salt Lake Dance Center, 537 E 2100 S, 7:30 pm
 Oct 26-27, Ririe-Woodbury Dance Company, home performance, Capitol Theatre, SLC, info 596-5000
 Nov 2-3, *Separate Journeys*, Repertory Dance Theater at Capitol Theatre, SLC, info 596-5000

ART

Oct 24-Oct 31, Edith Roberson's new work, Delores Chase Fine Art Gallery, 143 W Pierpont Ave, SLC, info 328-2787
 Oct 24-Nov 1, *Identity Places*, Salt Lake Art Center, SLC, info 328-4201
 Oct 24-Nov 16, *Drawing 1990*, BYU's national drawing competition exhibit, HFAC gallery, BYU
 Oct 24-Nov 30, Intermountain Society of Artists, Kimball Art Center, Park City, 649-8882
 Oct 24-Nov 30, *In the Shadow of the Akropolis* on loan from Boston Museum of Art, Utah Museum of Fine Art, SLC, info 581-7332
 Oct 24-Nov 30, John Butten Paintings, *A Retrospective*, Utah Museum of Fine Art, SLC, info 581-7332
 Oct 24-Nov 9, Allen Craig Bishop, oil painting, Finch Lane Gallery, SLC, info 596-5000
 Oct 24-Dec, *Reflections on the Kingdom: Images of Latter-day Saint History and Belief*, Museum of Church History & Art, SLC, info 364-8284
 Oct 24-Nov 30, *Shadow Dance*, Jim Schnirel, Fertile Ground Gallery, SLC, 521-8124
 Oct 24-Nov 17, Paintings by Thomas Leck, Loge Gallery, UofU
 Oct 24-Nov 9, Paintings by Susan Carroll, Avenues Branch, SLC Library
 Oct 24-Nov 6, *Paper Made*, Kerri Burton & Marilyn Miller, Atrium Gallery, SLC Main Library
 Oct 24-Dec 16, *Masterpieces of America*, Anschutz Collection of Western American Art, Utah Museum of Fine Art, SLC, info 581-7332
 Oct 27-30, *Gothic*, Salt Lake Art Center, 328-4201

LECTURES

Oct 24, Re Martin, dept of philosophy UofKansas, *Civil Rights and the U.S. Constitution*, Bill of

Rights Bicentennial series, 7:30 pm, 321 MSRB
 Oct 24, Davis Bobrow, *Eating Your Cake and Having it Too: How Japan Achieves Guns, Butter, and the Quality of Life*, 11:00 am, 238 Kennedy Center
 Oct 25, Hugh Nibley, Honors Student Council Forum, 11 am, 321 MSRB
 Oct 25, Reading by Barbara Kingsolver, Waking Owl Books, SLC
 Nov 1, Tim B. Heaton, *Do Men Fare Better than Women in Mormon Marriages?*, 12:00 noon, 276 WILK
 Nov 1, Christospher Wolfe, *Interpreting the Bill of Rights: Who? What? Why?*, dept of political science Marquette Univ, 7:30 pm, 321 MSRB
 Nov 4, Elder Francis M. Gibbons, 2nd Quorum of 70, 18 Stake Fireside, Marriott Center, 7:30 pm
 Nov 6, Chauncey Riddle, Honors Student Council Forum, 11:00 am, 321 MSRB

HOMECOMING

Oct 24, Rollerblade Race, West Stadium Lot, 5:30 pm, registration 5:00 pm
 Cougar Cook-off, ELWC Garden Court, 6:00 pm
 Volleyball Tournament, RB courts, 10:00 pm
 Oct 25, Honored Alumni Lecture Series, lectures in each college, check with college for location, 11:00 am, info 378-7621
 Mountain Bike race, beneath Y, 5:30 pm, registration 5:00 pm
 Volleyball tournament, RB courts, 10:00 pm
 Oct 26, Homecoming Banquet, ELWC Ballroom, 5:30 pm, speaker Re Lee, reservations 378-6746
 Homecoming Spectacular, *The Dream Goes On*, Marriott Center, 7:30 pm
 Bonfire dance, West Stadium parking lot, 8:00 pm
 Oct 27, Homecoming Parade, Memorial Park, 9:00 am
 Homecoming tailgate bash, Helaman Fields, 11:00 am

ETC

Oct 24-31, Haunted Old Mill, 6900 S Big Cottonwood Rd, Sandy, M-Th 7pm-10pm, F-S 7pm-11pm, discount tickets available at 7-11 stores
 Oct 24-31, Nightmare Theatre, continuous walk-through horror production, State Fairgrounds, SLC, info 967-4241
 Oct 24-31, Haunted Castle, Utah State Mental Asylum, M-Th 7:30-10pm, F-S 7:30-11pm
 Oct 25, 26, 27, Comedian David Christiansen, Johnny B's Comedy Club, 8:00 and 10:00 pm, info 377-6910
 Outdoors Unlimited Bike Races, west stadium parking lot, Wednesdays through Oct 31, 378-2708

EDITORS CHOICE

Hear Hugh Nibley on Oct 25. Some good seats still left for Billy Joel on Nov 11.

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